

Publishers: Deseret Sunday School Union, 50 North Main Street, Salt Lake City, Utah. Published the first of every month at Salt Lake City, Utah. Price \$1.00 per year, payable in advance. Entered at the Post Office, Salt Lake City, as Second Class matter. Acceptable for mailing a special rate of postage provided in Section 1103, Act of October 3, 1917, authorized on July 8, 1928. Copyright 1945, by Heber J. Grant, for the Deseret Sunday School Union Board.

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CHILDREN'S FRIEND FEATURES OF INTEREST TO THE SUNDAY SCHOOLS

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THE INSTRUCTOR

Official Organ of the Sunday Schools of The Church of Jesus Christ of Latter-day Saints
Devoted to the Study of What to Teach and How to Teach
according to the Restored Gospel

Editors: President George Albert Smith, Milton Bennion; Manager: Wendell J. Ashton

President George Albert Smith

MILTON BENNION

We assume that subscribers to this magazine will have read in the daily papers and elsewhere biographical sketches of the newly appointed president of the Church of Jesus Christ of Latter-day Saints. We, therefore, record here only such items as may be especially valuable to teachers of the gospel of Jesus Christ.

Foremost among these are the character qualities of George Albert Smith that made him outstanding as a true disciple of Jesus Christ. He has always been noteworthy for his recognition of all men as his brothers and all women as his sisters, and for his kindly interest in them and his enthusiastic participation with honest people, regardless of their church affiliations, in promoting every cause that is for the betterment of mankind. He is a distinguished leader in scouting and has earned a reputation for successful leadership of youth that is widely known and appreciated throughout and beyond our own nation.

His leadership in M.I.A. began in his early manhood, and later placed him at the head of this organization—a position which he occupied until increased duties as one of the general authorities of the Church led to his release from this responsibility.

He is a sincere friend and loyal supporter of the Sunday Schools, as he is of every organization devoted to the spiritual welfare of mankind.

He is truly a friend of man, not merely in the abstract, but in all personal relations with his fellowmen. His friends, both within and without the Church of which he is now the president, are numbered by thousands. The kindly interest in his fellowmen, and tolerance, not of evil as such, but toward all people of good will is one of the most pressing needs of our time. An intelligent application of these principles and attitudes would go far toward eliminating the wrongs with which the nations are afflicted.

This writer had the privilege of being a fellow member of Dr. John R. Park's class in arithmetic in the University of Deseret when we were fifteen years of age. On one occasion Dr. Park assigned the class the problem of figuring out all the financial transactions involved in shipping a car load of potatoes. Various members of the class were called upon to report. After several had done so, each showing a modest profit, George Albert was called upon. His report included a very large profit.

Dr. Park remarked, "But, Mr. Smith, you forgot to put in the cost of the potatoes." George Albert answered very promptly, "I raised my potatoes."

This may have been a quick witty reply merely, or it may have been an indication of how he would do if he really went into the business of shipping potatoes, thus showing a natural tendency toward industry and thrift.

These at any rate are among his character qualities and may account for his prominence in such organizations, national and international, as deal with irrigation, reclamation, dry farming, and farming in general.

The spiritual life on earth requires a material foundation. Conserving and developing natural resources and utilizing them for the benefit of all the people are principles that are dear to Latter-day Saints. They are becoming more important with every generation. This is, of course, true of all mankind. A satisfactory plan by which all people may supply their material needs (food, clothing and shelter) will, no doubt, be one of the important factors in bringing about peace on earth through good will toward men. Of this President George Albert Smith is both an advocate and an exemplar.

A PLEA FOR THOSE WHO NEED COMFORT

President George Albert Smith

One word more. Let us remember the mothers of these men who are in the missionary field and in the armed services—for they are both the same—let us remember these good women, and where they are bereft let us go out of our way to comfort their hearts. They have not given their own lives, but they have given that which is dearer than life itself, and we owe it to them, after the sacrifices they have made to bear children, to surround them by the arms of our love and let them feel that we are in sympathy with them, and grateful that they are able to go on, waiting for the gathering of the family when it shall finally come.

God bless you, and peace be in your hearts and in your homes.

Returned Servicemen And The Sunday School

HUGH B. BROWN

W^e were in a large air base in England. A group of L.D.S. servicemen were seated around the big stove in the mess hall. A soupy fog had settled over the countryside already wet with early spring rains. Some of the men had recently returned from missions across the channel; others were to leave on similar missions before dawn. All were thoughtful and reminiscent.

A civilian visitor, after hearing the testimonies of the servicemen, suggested that each try to trace his faith back to its beginning. Just when did you start to believe and from what source has your faith been fed? When you return home where will you go for a renewal of that faith which has been so severely tested during these war years? Do you believe the source is still available and that its waters are as healing as memory indicates they were before you went away?

Some of the men relied on memory and others looked within themselves as they tried to appraise the value of early experiences and forecast the effects of a renewal of those associa-

tions of youth.

A sergeant opened the discussion: "When we find it necessary to marshal all our strength in times of crisis, we marvel at the sustaining power of our reserves and we speculate as to their source. Crises have revealed reserves of physical energy of which we were unaware. Under stress we have been capable of feats of strength and agility which were so amazing as to seem unbelievable after the crisis has passed."



Hugh B. Brown

"Yes," said a Lieutenant, "many of us have had that experience, but I have relied more on so called intangible, or what I prefer to call spiritual reserves. When all other sources of strength have been exhausted, we fall back upon these and are saved. In the midst of exploding shells, of dangerous flak, when one engine is gone and another is sputtering, when comrades are wounded or dead and the landing field is many miles across the channel, many of us have discovered and drawn upon vast pools of spiritual energy to meet a desperate need."

A private first class, addressing the civilian visitor, said, "You ask us to trace our faith back to its source. It seems to me that these spiritual powers, these intangible reserves to which the lieutenant has referred, had their source and were fed, not by some well-defined stream which can be tapped at will, but by numerous eddying rills from somewhere back in the hills of childhood. A little trickle of belief here, an anecdote or faith-promoting story there, a childhood prayer answered, a mother's intuition confirmed and a tragedy averted, a Bible story in a Sunday School class, a testimony in a fast meeting, these and many other experiences have, it seems to me formed a stream or pool of faith from which we draw. For its never failing supply we reverently thank God, for without these very real 'intangible' reserves, we should have been lost."

"How we long to return to the hills where this inspiration had its source," said the corporal. "To explore and develop these little streams with the hope of increasing the flow and perhaps discovering the eternal spring from which they all are fed."

And then a veteran pilot, the captain, spoke, "One source of such inspiration and power, one fountain with connections somewhere back in the eternal, is the Sunday School, that great character-building organization to which we all owe so much. Into the lives of the very young its healing water seeps as through the pores. Its ever-flowing stream gives power to the battery

charging machinery which is noiselessly at work storing energy for later use."

"Yes," said a member of the ground crew, "this is one ration, the 'SS ration' which is to be found in the kit of every serviceman who was fortunate enough to attend this great preliminary training school. Every serviceman looks forward to the time when he can take a refresher course in this inspirational institution which is staffed and equipped for all ages and grades."

These men who talked of home and of Church and of Sunday School are coming back with batteries badly in need of recharging. Spiritually they will be hungry men asking for bread. They will be thirsty men wanting a refreshing drink; wounded men yearning for the cooling waters of understanding, confidence and faith to lave their tired souls. When they come back to us, they must find dynamos at work supplying light after an awful night of darkness.

Sunday School officers and teachers have never had such a challenge. There will be a demand for time-tested truths and for teachers whose lives have been moulded by those truths; teachers with a technique suited to an age of precision and speed, an inquiring age, a disillusioned and sometimes doubting age, but a soul-hungry age.

These servicemen will follow memory back to the Sunday School from which they feel much of their strength has come. Their hopes and expectations will be high and they

must not be disappointed. But they will also come prepared to make some contributions; they will bear testimony of faith-promoting experiences and will tell us how the gospel has stood up under the awful test of war. Their coming will be a blessing to us if we too are teachable and open-minded.

The colossal task of postwar rehabilitation will not be well done unless the Sunday Schools measure up to their assigned task of spiritual regeneration of old and young alike. Old truths must be recoined and stamped "1945" without marring the hall mark of quality and truth.

We must be prepared to answer their questions when we can, but—and this is more important—we must help them to believe there is an answer though we may not be able to tell them precisely what the ans-

wer is. They and we will need the penetrating vision of faith if we are to give sight to the blinded and hope to those whose future seems so insecure. We must prove to them that the springs of faith have not run dry while they were away.

Tens of thousands of servicemen will crowd into our Sunday Schools this year and next, bringing with them many questions and some answers, some doubts and much reassurance. We and they must utilize in inexhaustible power of the gospel as we approach this task, must harness it to their fine skills and expert training and then we shall face the future unafraid. The Master said "for their sakes I have sanctified myself." No Sunday School officer or teacher can do less and expect to do his full part in this challenging undertaking.



THE IMPORTANCE OF PRAYER

President George Albert Smith

When the pioneers came into this valley, on the 24th of July, 1847, this was a wilderness. Today comfortable homes, houses of religious worship, business places, all these things have come, built from the grass-roots, if you will, by a people who came with only what they could bring in their wagons, and from that time until now they have believed in God and have worshiped him in spirit and in truth. They have sent more than 60,000 of their own members into the world to divide with our Father's other children the gospel of Jesus Christ, our Lord.

The result has been that we have continued to be happy; we pass through the experiences of mortality like other people, but we have had an anchor that has made our lives delightful, and when we were in doubt, like the Prophet Joseph Smith when he was a boy, we have this comfort: "If we will go to the Lord in prayer, he will give us comfort."

Christian Tueller

WILLIAM R. PALMER

I

Christian was a little boy in Berne, Switzerland, when Mormon missionaries brought to his native city the story of the vision of Joseph Smith and the coming forth from the ground of a new book of scripture. That was a day of fate for the Tueller clan, and the family could never imagine what that visit was going to do to them.

Christian was the son of Jacob Tueller and Margaret Kunz. He was one of eleven children—ten sons and one daughter. Father Jacob had a brother named John K. These two had heard of Mormon Missionaries and had obtained some of the Church literature which they read carefully and converted themselves to the gospel it taught. Something within them shouted that this thing which they were reading was the truth and they believed it.

To mother Margaret the new Church message did not sound good at all. It was the religion of foreigners and she wanted none of it. Perhaps her mother intuition was telling her that this new religion

would uproot her family and supplant all the ideals and plans for which they had been striving. She wanted to spread her mother wings over her family and shut out every revolutionizing idea or influence that would tend to disrupt or break up the peace and harmony of her home.

But father Jacob and his brother John K. had read the clarion call of the new Church and it was like a voice from the dead. It spoke to them with a familiar spirit which they could not resist.

They believed every word of it, but what could they do about it for as yet they had never seen a missionary.

Jacob and John K. Tueller had been prosperous dairymen but they wanted to get rich faster. They sold the dairy and purchased a cotton factory in the city of Berne. While they had been successful in the dairying venture, they were wholly without experience in the industrial field and their cotton factory business soon broke them.

Lacking capital to go back into



Christian Tueller

dairying, the next best door that opened to them was to learn the mason trade and follow it.

The adventure in business had reduced the Tuellers to poverty from which they were having a hard struggle to get back on their feet. The family was large and wages were small but Jacob and John were good tradesmen and they found steady employment. It was in this period of the family fortunes that Mormonism entered with its complicating problems.

Jacob Tueller, the father, was baptized in the river Arr in 1875. His brother John accepted the gospel at the same time. Jacob's wife had done all she could to dissuade them. But Margaret was fighting a losing battle and she knew that both her objections and her will to resist were slipping. One after another her arguments were defeated and her objections overcome. Her bitterness softened and she was given a testimony that this thing she had been fighting was truth. It was a day of great rejoicing when mother Margaret surrendered to her testimony and went down into the waters of baptism.

Then the spirit of gathering took possession of the family and every effort was made to accomplish their migration to Zion as quickly as possible. Little Christian at that time was fourteen years old. He could still travel to America on a half fare but at fifteen he would have to buy an adult ticket. A company of Swiss Saints was emigrating to Utah and a returning

missionary would take care of the boy if his parents were willing to let him go.

It was a hard decision for the parents to make but Zion was the land of their heart's desire and they felt that the family had better go one at a time as best they could than wait until they could all go together which seemed in their circumstances an impossible thing to ever realize.

So they fixed little Christian up as best they could and sent him alone to Zion. There were no relatives here for him to come to or anyone he had ever seen before. They trusted their child to the mercies of the Lord and to the charity and kindness of the Saints who they thought must be well nigh perfect in Zion.

The emigrating saints crossed the ocean as steerage passengers, taking care pretty much of themselves. They cooked their own meals and cared for their own quarters on the boat. The Elder who was Christian's guardian apparently knew little about the needs of a child. His watchcare seemed limited to seeing that the boy got something to eat. There was little concern for his cleanliness.

The Swiss Company came through to Salt Lake City with the little boy as an appendage rather than a part of it. They were given the privilege to camp in the tithing yard where the Hotel Utah now stands. The Church here organized transportation to distribute them out to places where they

might make homes. They were passed along from ward to ward leaving a few here and a few there down the line. Little Christian Tueller came to the end of the long trail when they left him in Richfield at the home of William H. Seegmiller.

Bishop Seegmiller had two wives and those two women looked out of kindly eyes at the little waif that waited on their front porch and then they began to laugh. The child was dressed in the quaintest old country clothes with a queer little cap on top of his touseled head. His hair had never been trimmed since he left Switzerland months before and on ship board he had picked up lice which had multiplied until there was no longer a secret nesting place for them. They were fairly swarming all over him.

Those two good women who became like true mothers to him, laughed and laughed at the sight before them, and the little boy won their hearts when out of frank clear little eyes he laughed back at them. It was the only way they could communicate for neither of them could speak a word that the other could understand.

One of the women went in the house and put a boiler of water on to heat, the other led him around to the back yard and turned him over to the hired man for a drastic cleanup. While the water was heated in the house, the hired man cut Christian's hair as close as he could with the scissors then took him inside to the hot tub that

awaited him. He stripped off all his clothing and stepped into the tub and while he lathered and scrubbed, the hired man gathered up the bundle of clothes and the cap and carried them out into the back yard and the only thing that little Chris ever saw again of all his worldly possessions was his shoes.

When, at last, he was polished up to the satisfaction of the hired man, they gave him some old clothing that belonged to a boy in the family and little Christian was permitted to enter again into the presence of the still laughing women. How queer he felt in those funny American clothes. He guessed they were on straight because the hired man had supervised the dressing ceremonies.

Christian was naturally a refined and sensitive child, small for his age, and being among strangers with whom he was unable to talk he became very lonely and homesick. But those women were very kind and sympathetic. They seemed to read his very thoughts. Patiently they taught him to speak English and they taught their children to be kind to him and to defend him. He was not long in learning to talk for necessity sharpens one's wits and after that his homesickness subsided.

One of the missionaries in Switzerland when little Christian came to America was Daniel Seegmiller of Saint George and it was he who had arranged a home for the boy with his brother in Richfield. Sometime after Daniel was released to

come home he went to Richfield to visit his brother and in December 1878 took the little Swiss boy, who was now sixteen years old, back to Saint George to live with him.

In 1881 Christian went to Arizona with Daniel Seegmiller to work on the Atlantic and Pacific Railroad (now the Sante Fe Line) on a big contract taken by John W. Young, son of President Brigham Young, to build the road from Albuquerque, New Mexico, to the summit of the Continental Divide. The Swiss boy there was destined to have a rare assortment of experiences and adventures before he would return to Utah.

At Lee's Ferry the Company spent a month building a wagon road over the mountain on the south side of the Colorado River to eliminate a dangerous stretch called "The Elephant's Hump" which paralleled the river. The road over that hump was so narrow that there was barely room for a wagon, and so near the edge of a sheer cliff that some teams would not face it. The horse nearest the edge often had to be blindfolded and led over the dizziest part. The cliff dropped straight down seven hundred feet to the river rapids which cut under its foot.

From Lee's Ferry the company went to Moencoppi on the Little Colorado, where John W. Young was building a large woolen mill. After a brief stop here they moved on to a little Mormon settlement called Sunset where they found Rulon S. Wells stationed as Bookkeep-

er in a pretentious office which had been built by John W. Young.

When the company reached the Little Colorado on the way down, they found the river in flood. They were afraid to drive into it and if the high water was occasioned by melting snows in the mountains above it might not run down for weeks. After some deliberation it was decided to send a man out to swim it and test the current. Christian Tueller was selected for the dangerous job. Realizing as much as anyone the hazard of such a venture, and badly frightened at the prospect, he nevertheless made the attempt. Stripping his clothing he plunged into the cold stream and battled the treacherous current over and back. Then they asked him to make the trip again on a horse. This trip successfully negotiated, the company then hitched up and safely forded the stream.

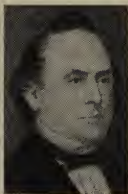
The Seegmiller camp was assigned to work at the west end of Young's contract and for protection from hostile and threatening Indians they built a fort at the place where the city of Flagstaff now stands.

Young's contract called for the supplying of millions of railroad ties. They were to be twelve feet long, eight inches thick and not less than ten inches wide and to be faced on the upper and under sides. Hundreds of men found employment in cutting these ties in the San Francisco mountains and hauling them out to the road grade.

For convenience in hauling, the
—More on page 336

Ezra Taft Benson (1)

JOHN HENRY EVANS



The Journey to the Rockies

Mormon settlements on the Great Plains of the "Roaring Forties" were known far and wide for their intense activity, their goings and comings, their bustle and movement.

It was not for nothing that, later in their permanent home, the only epithet that could be thought of as expressive of the main characteristic of the people was "Beehive." That was about the same as the word "Deseret," which is the Book of Mormon name for the "honey bee." And this word is writ large in the commercial and social life of its inhabitants.

But Winter Quarters, which, as the reader may recall, was situated on the west bank of the muddy Missouri, proved to be the very quintessence of energy and animation.

This was particularly the case as the water began to run and the grass to grow on the prairies and the plains. For the Saints were about to take to the trail again—the trail that led to the western mountains and valleys.

As already noted, the call for volunteers in the war between the United States and Mexico interrupted the migration of the Mormons to the Rocky Mountains. For that war demanded five hundred able-bodied men, and this meant that others, who were less able-bodied, even women, would have to take their place on the wagons and in the field, if the trek continued. True, the leaders had importuned President Polk for financial assistance for the westward journey, but these leaders did not expect the aid to come

in this form. So it was decided not to undertake the migration westward for another year, and even then to do it on a smaller scale than was at first contemplated.

But now, on the breaking up of winter, the time had come to think of resuming the difficult march west. The apostles, by the time the pioneer company was ready to start, were all on the ground, Parley P. Pratt and John Taylor having just returned from a short mission to England.

Before taking up the journey of the Pioneer Company, with which Elder Benson traveled as one of its leaders, it is necessary to answer a question that many have asked and that seems not to be clear in many minds. Did the Mormons know where they were going or were they just fleeing from persecution, without consideration for a fixed destination?

The answer to this question depends largely on whether one looks to the leaders or to the followers.

If, on the one hand, one consults the numerous journals and diaries of men and women who were among this latter class, one is apt to decide that the Saints were just escaping from an enemy, that they had little concern or worry as to where they would end up. Eliza Partridge Lyman, plural wife of the Apostle Amasa M. Lyman, was of this opinion. The nearest that she could guess as to where the Saints were going is that they were bound for "some place where we might worship

God according to our conscience." Others with a similar source of information, or lack of information, were of this view. As a matter of fact, there used to be a song in our hymn book, in which California in general was designated as the destination of the Saints. In it is this line, "Upper California, oh that's the land for me!" But, at this time (1847), the name "California" was given to all the region west of the Rockies, not merely to the narrow strip of land on the Pacific.

If, however, one consults the leaders of this great trek, one gets an impression that the Mormon people were bound for a particular place.

As early as August, 1842, the Prophet Joseph Smith seemed to feel that Illinois was not to be the permanent home of his people. He prophesied then that the Saints would go to the Rocky Mountains, where they would become "a mighty people." Not long after that he appointed a committee, whose purpose was to find the best way to the Rockies. And in June, 1844, just before he went to Carthage to give himself up, he and a few other men crossed the Mississippi River, to make their way to the western mountains. The truth is that he had in mind an even more specific place than the "Rocky Mountains." One of the men in Nauvoo during the lifetime of the Prophet tells us that one day, he President Smith, and two or three others lay, face down, on the floor, in the room above the store, and that Joseph drew a rough sketch of the

valley which he (this man) later recognized as Utah—the lake, the hills, the streams running down from the mountains, and other features.

If we wish further evidence that the leaders knew where they were going when they left the Missouri, we have only to recall the statement of President Brigham Young that he saw the Salt Lake valley in vision long before he entered it. That is why he said, "This is the place." Besides, why should the advance group, on entering the valley, begin at once to plow and to plant and to act otherwise as if they meant to stay? They, too, knew that this was "the place."

The trek began on Monday, April 5, 1847. Heber C. Kimball, with six wagons, moved out of Winter Quarters, went about four miles westward, and camped on what was known as Little Papillion Creek. Two days later he was joined by Wilford Woodruff, with eight wagons, Orson Pratt, and, toward evening, by President Brigham Young. Together the three companies under these four men had twenty-five wagons. Willard Richards, with his group, was on the way. Presently, others having arrived, all the companies moved farther west to the Elk Horn, a rather dark, unpleasant stream. All told, there were seventy-three wagons, one hundred and forty-three men, three women, and two children. Eight of the twelve Apostles were in this Pioneer Company. They were Brigham Young,

Heber C. Kimball, Orson Pratt, Wilford Woodruff, George A. Smith, Willard Richards, Amasa M. Lyman, and Ezra T. Benson. Parley P. Pratt and John Taylor were at Winter Quarters, ready to conduct a second group of emigrants westward. They had just arrived from a short mission to England. As for the rest of the Pioneer Company, they were hand-picked, chosen each for his potential contribution to the journey: road makers, bridge builders, blacksmiths, mountaineers generally.

Before leaving the Elk Horn, however, the company was organized. This was in pursuance of instructions received by President Young in a revelation. This "word and will of the Lord" had been given to him in the preceding January, at Winter Quarters, and was intended to cover all the migrations of the Saints to the West. One passage in it is significant as indicating the spirit in which this exodus should be carried on: "If any man shall seek to build up himself, and seeketh not My counsel, he shall have no power, and his folly shall be manifest." This migration of a people was to be a sacred pilgrimage, and not a mere removal of emigrants from one part of the nation to another.

And so the company was organized, that there might be order and system, as became Saints of God. There were fourteen groups of ten each, with a captain. Ezra T. Benson was captain of the second ten, and in his group were two of the apostles, Amasa M. Lyman and Wil-

lard Richards. In addition there were captains of fifties and of hundreds, with a captain of the guard. The leaders of this expedition were taking no chances, such as other groups of travelers into the wilderness had taken and were to continue to take.

Nor was that all. Elders Parley P. Pratt and John Taylor had brought with them from England five hundred dollars' worth of astronomical instruments. These they turned over to the company, for use by Orson Pratt, the mathematician, astronomer, and surveyor of the group. The truth is that, as George A. Smith informs us, the leaders of this company thus early planned for a railroad through the country of their journey, and they kept this idea constantly in mind as they picked out the route. As a matter of fact, the Union Pacific railroad, when it came westward from the Missouri, followed along much of this route.

An incident in Captain Benson's company shows how thoroughly the details of this expedition to the Rocky Mountains had been arranged. Says the record for Monday, April 26, when the camp had been on the trail but twelve days:

"Early in the day, Ezra T. Benson discovered that one of the iron axles of his wagon was broken. He shifted the load in the wagon so that there should be no weight on the broken part, and in this way traveled all day. In the evening the wagon was unloaded, the axle taken off, Thomas Tanner's forge

set up, and the axle welded and fixed ready to put to the wagon again. This work was done in the short space of one hour after the encampment had been formed, the welding being done by Burr Frost."

This incident shows, also, the ingenuity of the owner of that wagon and the devices to which the Pioneers resorted in order to save time.

Both before and after the Pioneer Company left Winter Quarters, as well as in the new home in the mountains, President Young seems to have relied on the new apostle to an exceptional degree. This is evident in many ways. And indeed he might well have done so, for Elder Benson and the president were not unlike in their practical nature and their outlook on life as it was.

On January 14, 1847, President Young received a revelation. This revelation forms section 136 of the Doctrine and Covenants. Verse 12 reads thus: "Let my servants Ezra T. Benson and Erastus Snow organize a company." While this assignment presumably refers to the Pioneer journey primarily, it was later enlarged to cover more than that. For, on January 25, of this year, "it was decided [by the Council of the Twelve] that Elder Ezra T. Benson go to Ponca, to organize the Saints" there. Five days later Elders Benson and Snow "started for Ponca." Ponca was a Mormon camp about one hundred and fifty miles west of Winter Quarters, under the direction of Bishop George Miller. That the camp stood in need of or-

ganizing is evident from the fact that presently its head became disgruntled with the way things were going, and left for Texas, to join Lyman Wight, taking with him a few who were of the same grouchy mind. At Ponca the Apostle read the revelation, "which was received with joy." The revelation, as may be seen by anyone who will read it, deals with organization so far as concerns the migration and the conduct of those who take part in it.

Again: According to the record for Sunday, April 18, President Young and Ezra T. Benson "met in a grove, at about 6:30 p.m., with the captains of the companies" of ten. Their purpose was to "give instructions." "A horn should be blown at 5 a.m., when every man should arise and attend to prayers before leaving his wagon. Then cooking, eating, and feeding cattle, etc., should be attended to until 7 a.m., at which time the camp was expected to move at the sound of the bugle. Each man should travel on the off side of his team, with his loaded gun over his shoulder, and each driver should carry his gun with caps and powder flasks, ready for use in such a way that he could lay his hand upon it at a moment's warning, in case of attack by hostile Indians or when there were signs of danger. The wagons would travel in double file and halt an hour for dinner, and in forming the encampment wagons should be arranged in a circle with the mouth on the outside; the horses and stock should be secured and tied inside the

circle." Then, "at 8:30 p.m., at the blowing of the horn, every man should retire to his wagon and pray, and all except the night guard should be in bed at nine o'clock. All fires were to be put out at bedtime. These rules were to continue in force until further orders. The captains were also instructed to drill their men in military tactics."

Much emphasis was placed on prayer by the leaders of this expedition. On May 30, for instance, "Ezra T. Benson, with other brothers, after sacrament meeting [this was on a Sunday, when there was no traveling] went on the bluffs, selected a small circular level spot, and offered up prayers to God." And on July 17, in the afternoon, Elders Kimball, Benson, and Smith, with others, "went on a neighboring mountain and prayed for the recovery of President Young and others who were sick." Elder Benson himself had been sick a few days before. With Elder Woodruff he was with the president when, looking over the Salt Lake valley, the latter said, "This is the place—drive on."

The three descended into the valley on July 24.

THE WORLD IS SICK

Even with the wealth of modern learning and scientific advancement, it is sick. This illness will persist until people accept the principle—love God our Father and our neighbors as ourselves.

—President George Albert Smith.

George Q. Cannon

JOSEPH J. CANNON

Has a Most Interesting Financial Transaction

The difficulties arising from the settlement of the estate of President Young led to an important decision on the part of George Q. Cannon, one of the three executors of the late president's will. As has been stated before, Elder Cannon had built for himself on his South Temple Street property a home of similar style and proportions to the Gardo House owned by the president. This had been done with the encouragement of the great pioneer builder, who desired to see the city he had founded in the desert a place of beautiful homes. But though this structure could be divided into apartments for his wives and their families, it was not destined to become their permanent home.

Under date of April 8, 1878, George Q. Cannon writes in his journal:

"For some time I have been talking of letting the Church have my house in the city. Before President Young's death I offered it to him more than once, but he said he wanted me to keep it and occupy it.



George Q. Cannon

After his death I felt strongly impressed to let the Church have it on some terms. I offered it to them if they would credit me with all I had

ever drawn upon any terms they named. I felt that it was too large and conspicuous a house for me to occupy under the circumstances, especially as Pres. Taylor's houses were all small and insignificant. I built by the direction and approval of the President and while he lived I did not feel as I have done since his death.

"All these causes, combined, prompted me to take the course I did. I felt that Pres. Taylor ought to occupy it but the brethren did not feel to accept it from me, they thinking I ought to keep it. At one of our counsels Pres. Taylor was authorized to take the house as I offered it free of rent, taking it as a place of residence for himself, the Church paying for the fitting up, till some more suitable place or other place could be provided. This he had not done.

"When I made up my mind to transfer the property of the Presi-

dent [Brigham Young] to meet his accounts, I also made up my mind that I could not possibly hold my property while there was an account of mine on the books. While Bro. George A. [Smith] was trustee-in-trust, there was a general settling of the accounts of the various brethren. I had been devoting my whole time for several years to the President's work, acting as his secretary, etc. After I ceased to be his secretary I still continued to do a great deal at his office. On January 30, 1873, my account was balanced at \$27,488.67 on account of services rendered. [Note: Elder Cannon in 1873 had been more than twelve years an apostle devoting practically all his time to the Church, and the amount drawn was largely in tithing office script.] This was the first credit I received for services. From that time until the present [1878] I have drawn \$12,676.18, which was to aid me in building. The Twelve have credited me since the President's death, on the 6th of October, 1877, with \$6,375 for services rendered, which makes a total of \$33,863.67 that I have been credited for services rendered. I had also paid \$250.00 to my own credit which left a balance against me of \$6,051.

"I have been desirous to find myself in a position where I could restore to the Church all I had ever drawn from it for services, so that my labors might be gratuitous. I have paid tolerably heavy tithing and I have felt that if I could square up these credits I should be grateful. Taking the credits and the in-

debtedness together amounted to \$39,914.85. In settling up the president's acct. on the evening of the 10th, I offered my house to Pres. Taylor and the Twelve and told them that under no circumstances now could I continue to occupy it. If I were to do so I should expose myself to animadversions on the part of the heirs and others, who might say that while the President lived I was willing to profit by his goodness, and now that he was gone I was equally willing to avail myself of the leniency of the Twelve. I could not occupy such a position. I wanted to square off everything I have received so that I could stand in an unassailable position, showing I had done as much and more to deal with the Church for myself than I had as executor done in President Young's case.

"The brethren wanted to know what I asked for my place. I told them I had accounts showing that I had spent upwards of \$45,000 upon it without mentioning money that I had spent besides which was a considerable amount. The great bulk was my account with the Church which was for material for my house. This was paid to me at tithing office prices which were very high. I would be perfectly satisfied with any decision they reached in the matter.

"They talked it over, Bro. Taylor and Bro. Erastus Snow particularly, and fixed upon \$60,000. Bro. Woodruff had mentioned \$75,000, but I had protested that was too much. Bro. Taylor said they would give

me the privilege of using the house, and if I saw my way clear to buy it back, he would be glad to have me do so. I said if they would give me that amount I would give \$5,000 to some educational establishment, and so the matter was arranged in that way, \$39,914.85 was placed as an offset to the amounts I had drawn, which squared my account without any credit for services rendered, and the balance was placed to my credit.

"I feel greatly relieved at having been able to make this disposition of the affair. Ever since the President's death I have seen the steps which were taken in regard to his accounts, and I have felt that I could not have my accounts stand as they had. Several of the Twelve have not drawn anything of any consequence for years, and I desired to occupy as strong and favorable a position in this respect as any man in the Church, so that whatever time and labor I had bestowed upon public affairs I could feel that I had done without pay, and I think all who know my life will concede that I have been second to none in spending my time for the public."

This action of Elder Cannon in disposing of his city house had a deep influence on his family life. His children were not to be brought up in city environment. Some years previously he had taken, on a debt, a large tract of land lying along the east bank of the Jordan River, three miles southwest of the Temple block and had made some improvements there. He now decided to make this his home and build houses to ac-

comodate his growing family.

This was about as poor a piece of land for farming as lay in the whole valley. It was marshy, subject to flooding in the spring, covered generally with salt grass, and bare in spots which glistened with alkali. On it was an old bed of the river which was filled with water and was called the slough. The lay of the land, low, flat and in some parts traversed by old channels, made irrigation and drainage almost impossible. It was plagued with mosquitoes.

Moreover, George Q. Cannon was not a farmer. He was born and brought up in Liverpool, worked in a printer's shop in Nauvoo, and after coming to the Valley had made his home and had his occupation in the city when not absent on missions. He found no time to tramp across fields to see how crops were growing nor don old clothes and relax with his live stock in corrals or barns. The roads to the city where he traveled every day including Sunday, were dusty in summer and unbelievably bad in winter, the mud being in spots almost up to the hubs of his buggy.

But this barren land along the river had one great attraction for him—perhaps two. One was its isolation. Neighbors were distant and few. It gave him the opportunity to create the environment for his children. He could arrange for their education according to his own ideas and establish standards of thought and conduct with comparatively small influence from the outside. His work in Washington and

in the Church took him away from home a great deal and probably no man every felt the responsibility of rearing children in faith and good works more than he.

The second attraction may be only imaginary. To this vital man, hard undertakings were congenial. He never sought the easy way of living for himself and did not wish it for his children. He loved to turn hopeless situations into desirable ones. Certainly the "farm" on the river offered plenty of hardship and a sufficient challenge.

Having settled his account, he returned to Washington. Two entries from his journal give an insight into his spiritual and his social situation.

On January 12, 1879, is this entry: "I have been careful to pray according to the Order since my arrival this time. Faith and works are needed. The Lord has greatly blessed me. He has been near to me. His Spirit has rested powerfully upon me and I have been filled with a joy and peace to overflowing. I have felt His angels near to me. Oh, praise the Lord, glory to Him forever! How great his kindness has been to me!"

And on April 21, 1879, he writes: "Commenced to board at the Riggs House this morning. It is the best place I know of in town as a hotel, and I select it not for the table but for the people one meets there. . . . I am known as the husband of four wives. I desire people to become familiarized with the fact that a this and last session, I have been

man can have four wives and not be a monster. In Washington, during treated with marked respect; and, in fact, this has generally been the case since I came here first. The Lord has given me favor in the eyes of the people."

Two other entries of this period are interesting. On Mar. 5, 1879, and the following day are the following: "Showing the brethren various places of interest. Took them to Corcoran Art Gallery. Spent the evening in conversing about our principles." And "Spent the day as yesterday, and the evening at the skating rink. The floor was black and very smooth, made of asphaltum. The skates were on rollers, and those accustomed to them glided along swiftly and gracefully. Bros. [Joseph L.] Rawlins and Martineau tried them on and furnished us amusement to watch their awkward movements.

"I introduced the brethren to President Hayes this morning. He thought from our appearance that our country must be a healthy one."

And on April 24, 1879, he gives a scene that was not uncommon in Congress. The man referred to was one of the noted speakers of that day. "The discussion on the appropriation bill still continued. In the senate Mr. [Roscoe] Conklin spoke for three hours. He had a crowded audience and the speech was a great partisan effort. I do not admire his style; it is stilted, affected and full of mannerisms, altogether too theatrical to suit me. But he has great abilities with all his vanity."

Pioneers of Southern Utah

WILLIAM R. PALMER

Thomas Jefferson Jones

One of the rugged, stalwart pioneers of the Dixie Mission was Thomas Jefferson Jones, third president of the Parowan Stake of Zion. His father died when Thomas was only eight months old leaving his mother a widow at the age of twenty. There was little chance for schooling when he was growing up and the family circumstances were such that the boy had to find a job as early as he was able to do anything.

Thomas was only a year old when his mother was converted to the Mormon faith. Pressure against the Church from the outside drove its converts closer together in fraternal brotherhood and this brought into the life of the widow Jones a brother of the faith to whom later she was married. So Thomas grew up to be a Mormon. He knew nothing else in the matter of religion though he was not baptized until he was fourteen years of age.

In 1852 the family came to Utah and settled in Centerville but moved, a year later, to Willard City where

they remained for the next twelve years.

In 1860 Thomas became of legal age. His father's estate in Pittsfield, Illinois, had remained unsettled until this time. Thomas returned at once to his native state and spent a year there settling estate matter and selling their family holdings. It was during this time that he met Emily Miller, a schoolteacher who was boarding with his aunt. Romance blossomed and when Thomas returned to



Utah in 1861 Emily came with him as his wife.

In 1865 Thomas was called to move south to help strengthen the "Dixie" settlements. He and his came to St. George but Erastus Snow sent them out to make their home in Meadow Valley, Nevada. A Co-op Store had been operating for some time in Panaca and had become financially involved. Thomas was sent there to take charge of that business and save it if he could. Without previous business experience except in settling his father's estate, he pulled the store through

and returned it to the stockholders in good condition.

From May 1871 to March 1875 Thomas presided as bishop over the Panaca Ward. During these years he served two terms as County Commissioner of Lincoln County, Nev. He also did some freighting between Panaca and Salt Lake City.

In 1875 he was called by President Brigham Young to move to Washington, Utah. A cotton factory was being established there and the president wanted Thomas to take management of it. Again he had a business on his hands of a kind in which he had had no previous experience. For six years he operated the cotton mills successfully and during that same period he served as bishop of Washington Ward and as first counselor to the stake president John D. T. McAllister, the two offices running concurrently.

On the occasion of President Young's last visit to Parowan Stake he undertook to reorganize it. He released William H. Dame as president and then presented as his successor a man whom the people would not sustain. They voted him down. The traditional Brigham Young would have crammed his man down their throats whether they wanted him or not, but not so the real Brigham Young. He did not even scold the people. He remarked that in this Church all things are done by common consent and that Church voting was not a mere formality. "The people," he said, "have exercised today a sacred right and your

expressed wishes are to be respected. I was not aware of any difficulties here and I had no reason to anticipate the action you have taken. I am not prepared to offer another nomination now, so will ask President Dame and his counselors to carry on until we come back at some future time."

The man he had nominated was one of President Dame's counselors and the trouble was that old bone of contention in Utah, irrigation water.

President Young did not live to come back, and in the several years that elapsed before anyone came to reorganize the stake the sores festered, dissention increased among the leading men, the people were taking sides, and a bad situation all around existed.

To correct the troubles the First Presidency called the man whom President Young had nominated, and who was in fact a good and very able man, to move out to one of the new colonization missions, and they sent Thomas Jefferson Jones from Washington in 1881 to settle in Iron County and preside over Parowan Stake.

The new president handled the situation with great wisdom and diplomacy. He moved one of his families to Parowan and another to Cedar City. He was appointed by the County Court to fill a vacancy on the Board of County Selectmen and he entered very earnestly upon his duties in both church and civil positions. He ignored completely the old split among the people and

gathered the strong and influential men around him.

One of the early projects he set for the High Council was the checking of the people's titles to their homes and lands and water rights. They found that titles had been very loosely handled, that incorrect surveys had been made, and that in many cases homes were not located at all on the ground described in the deeds. The enemies of the Church were very active at that time and here was a situation in which they could give the people no end of trouble if they discovered it. So President Jones and the High Council interested themselves altruistically in working with the people and advising them how to correct and secure titles to their land and water. When they worked together in a common cause the old sores healed and were forgotten.

President Jones was also a sound man on points of Church doctrine. This is illustrated in a decision he made concerning the order of the Priesthood. A discussion was on here as to which was the highest grade, High Priest or Seventy. The official statistical reports at that time read, "Deacon, Teacher, Priest, Elder, High Priest, Seventy."

A group of old men who were Presidents of Seventy refused to be ordained High Priests holding that this would be a demotion. They argued that a High Priest's calling was local while the Seventy had world-wide jurisdiction. The matter was submitted to the Stake Presidency for a ruling. President Jones

said, "We have no authority to decide such a question." But the Seventies insisted.

President Jones then said, "A High Priest can ordain a Seventy, but I have never heard of a Seventy ordaining a High Priest. Also, I have seen many Seventies ordained High Priests but I have never seen a High Priest ordained to the office of a Seventy. I therefore consider the High Priest the higher office and I rule, if sustained by the High Council, that so far as this stake is concerned and until higher authority decides otherwise, we will regard the High Priest as the highest degree in the priesthood." The High Council then voted and sustained the decision. It seems a simple question today, but in the '80's it was widely and earnestly debated. The final decision, when it came, proved President Jones' reasoning sound.

Thomas Jefferson Jones presided over Parowan Stake until 1892 when he was released. But during the years of the polygamy raids in Utah he had moved his second wife, Johanna C. Larson and family to Overton, Nevada, and his third wife, Alice Hall and family, to Bunkerville, Nevada. Released from duty in Parowan Stake, he went to his families there. Here again he was called to preside as bishop over the Overton Ward, a position he held for seven years. He served there also as postmaster.

In 1912 the Moapa Stake was organized and Willard L. Jones, son of President Thomas Jefferson Jones, was chosen to preside. The worthy

father at that time was ordained a Patriarch.

Few men in the South saw more active duty than Thomas Jefferson Jones. He was a big and commanding figure both mentally and physically. He was a man to whom everyone instinctively yielded respect and his very physical strength imparted confidence. He was a safe and sane arbiter and balance wheel in all Church and civic councils. Moreover, he was a most useful and handy community man. He pulled their

aching teeth, set their broken bones, assisted the sick, made water barrels for the freighters, hay racks and wagons for the farmers and coffins to lay away the dead.

This good and faithful man was born in Pittsfield, Illinois, September 6, 1838, a son of James Hart Jones and Parthenia Davis. He died July 18, 1914 in Delta, Utah, where he was visiting members of his family. By his three wives he reared a family of twenty-six sons and daughters.

George A. Holt

A Round Table Stimulator

George Albert Holt had the faculty of making money to an exceptional degree, but he never allowed this faculty to get in the way of serving God through his Church.

This is a rare combination of qualities.

His main avenue of service was the Sunday School. It was his chief interest. In one capacity or another, he was associated with this organization during most of his sixty-four years. In Weber Stake he was one of the Stake Superintendency, and in Salt Lake City he was a member of the General Board.

Mild-mannered, devoted to the Church in an unostentatious way, he never declined an appointment

and always went where he was asked to go. If a business appointment conflicted with a religious call, he answered the call of the Church in preference.



George A. Holt

His principal gift was not in the pulpit, but at the discussion table. Here he was a master. Here he could inspire others to work for God with the same zeal that many men work for Mammon. He had a way of putting things religious that stimulated one, far more than is the case with most men. Yet his way was

quiet, though earnest, expressed always in soft, unnoisy tones.

He died at his home in Salt Lake City, on June 7, 1945.

—John Henry Evans

Martyrdom In Early Christianity

RUSSEL B. SWENSEN

In the year 155 A.D., an old man of eighty-six years was dignity and courage personified as he faced the powerful Roman governor of Asia Minor. Polycarp the bishop of Smyrna was brought to trial by the agitation of an angry mob stirred up by the Jews of that city. The governor was compelled to examine the old man on the charges of disloyalty to the emperor. The fair-minded Roman official was tolerant toward the bishop and wished to spare him if he could. If he could only persuade him to comply with the technicality of the law he would be content.

"He said, 'Have respect to thy old age,' and other things, according to their custom, such as, 'Swear by the fortune of Ceasar; repent, and say, 'Away with the Atheists.'" But Polycarp, gazing with a stern countenance on all the multitude of the wicked heathen then in the stadium, and waving his hands towards them, while with groans he looked up to heaven, said, 'Away with the Atheists.' Then, the proconsul (governor) urging him, and saying, 'Swear, and I will set thee at liberty, reproach Christ'; Polycarp declared, 'Eighty and six years have I served Him and He never did me any injury: how then can I blaspheme my King and my Savior?'" (*Martyrdom of Polycarp IX*) Thereupon the gov-

ernor threatened to throw him to the wild beasts of the arena. When this had no effect, he ordered him to be executed by fire. The execution was carried out just as a recent dream of Polycarp had predicted. The old man died bravely and nobly with the following words upon his lips. "O Lord God Almighty . . . I give Thee thanks that Thou hast counted me worthy of this day and this hour, that I should have a part in the number of Thy martyrs, in the cup of Thy Christ, to the resurrection of eternal life, both of soul and body, through the incorruptoin imparted by the Holy Ghost. Among whom may I be accepted this day before Thee as a fat and acceptable sacrifice, according as Thou, the ever-truthful God, hast foreordained, hast revealed beforehand to me, and now hast fulfilled. Wherefore also I praise Thee for all things, I bless Thee, I glorify Thee, along with the everlasting and heavenly Jesus Christ, Thy beloved Son, with whom, to Thee, and the Holy Ghost, be glory both now and to all coming ages. Amen." (*Martyrdom of Polycarp, XIV*)

The above account is taken from an ancient Christian martyrology, that is a tale which glorifies martyrdom. It was written to inspire other Christians to die with similar courage and conviction for their sacred

cause. There are parts of the Gospels, Paul's letters, and the later epistles of the New Testament which are definitely martyrological in their exhortation of loyalty to Christ in spite of drastic persecution.

Why did these early Christians face death with so much resolution, even joy when the normal human reaction to death and suffering is fear and revulsion? Why were they compelled to suffer persecution and death? The Roman government was one of the most equitable and just that ever ruled an empire of diverse peoples. However, the cult of emperor worship was intimately connected with their legal procedures. Numerous legal processes required the taking of an oath of loyalty to the Roman government which referred to the divinity of the emperor. These legal forms were mere external observances and did not demand an inner attitude of reverence or conviction. However, when they were openly and flagrantly disregarded, or condemned as acts of idolatry by the fervent Christians, then the Roman officials were compelled to prosecute, to uphold the dignity of the law. Generally, they preferred to let the Christians alone unless they were forced to prosecute through receiving specific accusations by letter, or through a riotous agitation by an angry mob as in the case of Polycarp. It was not until 250 A.D. that any emperor tried to pass an universal edict which ordered all Christians to come to court to face a test oath which would determine

their loyalty to the Roman government.

There were other things in addition to a suspicion regarding their loyalty to the government which made the Christians unpopular and even hated by their pagan associates. They were often looked upon as belonging to a Jewish sect at a time when anti-Semitism was already very bitter. They were called atheists because they declared all other gods to be nothing but demons. They refused to take part in any religious celebrations in the cities of the Roman Empire. These festivals had civic and cultural as well as religious aspects about them. Non-participation in them labelled the Christians as non-religious and anti-social bigots in the eyes of the masses. There were also many ex-sinners, manual laborers, and even slaves, in their ranks, a disturbing element in a world which was terribly caste-conscious. They were accustomed to hold their secret meetings shortly after midnight on Sunday mornings in order to enable their members to worship on their sacred day before they went to work. In those days Sunday was not a state holiday.

This meeting in the night was responsible for the circulation of fantastic slander against them. They were accused of committing acts of cannibalism and immorality during these midnight services. The above warped and twisted opinions and attitudes caused much persecution. Bitter antagonists from the lowest dregs of society to the educated intellectuals were venomous

in their attacks against these humble and sincere believers in Christ. They were thus compelled to face terrible outbreaks of physical force in addition to the constant pressure of extreme social disapproval.

However, these powerful forces of opposition were met by an uncompromising leadership which displayed remarkable vigor and skill in meeting the challenge of persecution. They inspired and trained ordinary humble and lowly people to remain courageously steadfast in the face of the most severe and cruel tortures. The writing of stories about the glorious deaths of martyrs was one of their effective devices. They were frequently patterned after the narrative of Jesus' death in the Gospels. They became extremely popular among all types of believers. They exalted the martyr to supreme heights of glory. They convinced the devout adherents that martyrdom was one sure and decisive way to gain worshipful adoration from their contemporaries and a heavenly exaltation in the life to come. They inspired young and old alike with a fiery courage and a fervent desire to emulate these heroic martyrs.

Much of the content of early Christian preaching likewise honored and encouraged martyrdom. The awful disgrace here on earth and the agonies in the life beyond the grave were continually stressed as the lot of those who did not remain steadfast. When Christians were brought into the courts to be examined, they could count on the

presence of their fellow believers to be there to encourage, and even to frighten them, in order that they might give a good confession before the authorities. It is in relation to such a court scene that the Gospel of Mark has Jesus say; "But when they shall lead you, and deliver you up, take no thought beforehand what ye shall speak, neither do ye premeditate: but whatsoever shall be given you in that hour, that speak ye: for it is not ye that speak, but the Holy Ghost." (Mark 13:11) Those who could not stand the test of a court investigation could expect to receive nothing but severe condemnation and disfellowship for their weakness. The fact is that so many of those who were brought to the courts suffered severe penalties that a new meaning was acquired by the common Greek legal term, *martyr*. This word means "witness." Because so many of these Christian witnesses died for their beliefs, the word finally designated one who died for a cause.

Another means of inspiring martyrdom was the practice of preserving the relics of famous martyrs. These were the bones or parts of the bodies of the martyrs which were kept in the churches as holy symbols. When Polycarp was burned the Christians began this practice by gathering up his ashes and bones for sacred mementos of his heroic death. Although this custom was born from a passionate regard for the heroic dead, later it degenerated into a superstitious

reverence for physical objects that bordered upon idolatry.

The expectation of Jesus' speedy return to organize his Millennial Kingdom upon the earth was a continual source of strength and fortitude to the early Saints. They were continually assured that the cosmic spiritual forces of righteousness were fighting on their side and that ultimate victory was theirs over the powers of evil. Therefore, they fought a most valiant fight like expendable soldiers who offer superhuman resistance to the foe because they know that the final victory is theirs.

The results of these drastic and uncompromising methods toward persecution were remarkable. They inspired a testimony, a courage, a tenacity, and a loyalty to the Christian cause which amazed their pagan associates. Although many looked upon them as utterly foolish and fanatic, yet others acquired a profound respect for their bold uncompromising stand in refusing to come to terms with the opposition. Death and torture were met with a serenity and even a rapture which amazed all spectators. Tertullian of North Africa described this effect with the apt expression, "The blood of the martyrs is the seed of the church." As greater pressure was applied to them, the more staunch did they become in their faith, and the more their numbers multiplied. Finally in 313 A.D. the Roman general Constantine saw the utter futility of using force to crush such faith, and issued the Edict of Toler-

ation which stopped official persecution.

Some results were not so good. Extreme fanaticism frequently showed itself in the ranks of believers. Many became so eager to die and to suffer that they became spiritually and mentally unbalanced. The desire to die and to suffer in order to secure the martyr's crown caused many to throw their lives away needlessly. Eighteen year old Origen, who later became an eminent scholar in the third century A.D., rejoiced happily in the martyrdom of his father in Alexandria. He would have forced the authorities to execute him too if his practical mother had not hidden his clothes. The brave and moderate bishop of North Africa, Cyprian, was branded as a coward because he felt he could do more good to the Christian cause as a live bishop who could direct the Church from his hiding place than he could do by dying recklessly as a martyr.

There was also a definite tendency toward asceticism, that is extreme self-denial, which was furthered by the emphasis given to the glory of suffering for Jesus. Many gruesome details and horrible agonies were stressed so vividly in the old martyrological tales that they shock a modern reader. They stimulated a tendency toward taking pleasure in suffering as a holy experience in itself and definitely stimulated neurotic tendencies. Some historians think that some of the extreme asceticism which characterized later

—More on page 335

Dramatic Approach To Teaching

H. WAYNE DRIGGS

(Supplementary to Lesson 29—Advanced Junior)

The Element of Pantomime

Your face, my thane, is as a book where men may read strange matters." So runs Lady Macbeth's line addressed to her husband's guilty conscience. "To beguile the time," she continues, "look like the time, bear welcome in your eye, your hand, your tongue: look like the innocent flower, but be the serpent under't."

The actor's art is often expressed in the philosophy here spoken. He must be, on the stage, what in real life he is not. By means of the face, the limbs and the body, adroitly he enacts a character. This basically is pantomime, the dumb-show which always captivates an audience since it works most directly upon the imagination.

On the stage or in the classroom imagination must be stimulated to insure learning. What then can the art of gesture offer the teacher? For one thing, an approach to awakening the interest of pupils. It is the creative teacher who turns to the use of pantomime to point up actively that part of a lesson that so lends itself to gesture. The instinctive love of pupils for the dumb-show she thus brings to full account.

To make concrete the way in which pantomime may be used in teaching let us set up a few simple

acts in gesture a class of fourteen-year-old boys and girls will enjoy performing. The purpose for this activity is but to prepare the group for that which is to come later, namely, a simple dramatization of the way in which Jacob of old might have blessed his twelve sons. This story is a part of lesson 29 found in the Advanced Junior manual entitled, "The Blessing on Joseph and its Fulfillment in America."

Tell the class that as a teacher you are interested in a few dramatic try-outs to discover some acting talent in the group which will help you make the day's Sunday School lesson more alive. Apprise them of the fact that they can enact the scene so named, but first you would like to have them do a bit of pantomime.

Here are the actions to be performed. Enact each story without words. Use no properties. Make your actions tell the tale.

1. Pick up a needle. Thread it. Now sew on a button. It is a heavy coat you are sewing. Do you like to sew, or is it boring? Your actions alone must tell the story.

2. There is a hot teakettle on the stove. Go and pick it up. Now pour some water into a bowl. Do

you find the kettle hot? Make your audience know.

3. Take a coat off the hook in the closet. It is a winter coat. Put it on and button it up in preparation to face a winter's blast.

Spend about five minutes at the beginning of the period for these little dumb-shows which may be started as follows. Copy each direction given above on a separate slip of paper. Pass these to three of your best performers. These every teacher will always know, to be sure. Allow a minute or two for study, and then call upon each in turn to perform. Have the class name the act after it has been pantomimed. If the guess is wrong pass the direction slip to another pupil for a try. When the group spirit is high turn to the main business of dramatizing the actions of Jacob. For a start all pupils are to have a part in this activity.

Invite the class to listen carefully to the scriptural text you will read shortly below. As the words of Jacob to each of his sons are read have the class think of an appropriate action to attend them. Each action suggested may be discussed in turn after the reading. At the end of this article may be found a pantomime suggestion for the blessing of each of the sons. The teacher may use this list more as a guide than as a fixed assignment. When she and the class together have worked out the pantomime they feel best, then a second reading of the text may be given. Now have the twelve sons of Jacob seated in a semi-circle

before the class. Standing over them, or seated in a chair, should be the *best* Jacob, from the standpoint of a pantomime artist, the class has. He it is who then with gesture will outwardly reflect the feelings in the heart of this leader whose name was changed to Israel. Have Jacob pass from one son to the next, or have one son after another come to Jacob, as he hears his father pronounce the words of the Lord upon his head. Again the teacher or one of the best class readers should voice the script for such a dramatization. Following the little play the class should be in a more receptive mood for the lesson 29 of the Advanced Junior manual.

The Script

And Jacob called unto his sons, and said, "Gather yourselves together, that I may tell you that which shall befall you in the last days. Gather yourselves together, and hear, ye sons of Jacob; and harken unto Israel your father. *Reuben*, thou art my firstborn, my might, and the beginning of my strength, the excellency of dignity, and the excellency of power. Unstable as water, thou shalt not excel. *Simeon* and *Levi* are brethren; instruments of cruelty are their habitations. Cursed be their anger, for it was fierce; and their wrath, for it was cruel: I will divide them in Jacob, and scatter them in Israel. *Judah*, thou art he whom thy brethren shall praise; thy hand shall be in the neck of thine enemies: thy father's children shall bow down before thee. The sceptre

shall not depart from Judah, nor a lawgiver from between his feet. *Zebulun* shall dwell at the haven of the sea; and he shall be for an haven of ships; and his border shall be unto Zidon. *Issachar* is strong. Bowed is his shoulder to bear, and become a servant unto tribute. *Dan* shall judge his people, as one of the tribes of Israel. *Gad*, a troop shall overcome him; but he shall overcome at the last. Out of *Asher* his bread shall be fat, and he shall yield royal dainties. *Naphtali* is a servant let loose: he giveth goodly words. *Joseph* is a fruitful bough, even a fruitful bough by a well, whose branches run over the wall. The archers have sorely grieved him, and shot at him, and hated him: but his bow abode in strength, and the arms of his hands were made strong by the hands of the mighty God of Jacob. *Benjamin* shall ravin as a wolf; in the morning he shall devour the prey, and at night he shall divide the spoil."

All these are the twelve tribes of Israel: and this is it that their father spake unto them, and blessed them; every one according to his blessing he blessed them. And he charged them, and said unto them, "I am to be gathered unto my people: bury me with my fathers."

THE PANTOMIME

The phrase suggestive of gesture

Reuben

unstable as water, thou shalt not excel.

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Simeon and Levi

cursed be their wrath, for it was cruel.

Judah

thou art he whom thy brethren shall praise

Zebulun

shall dwell as the haven of the sea

Issachar

is strong

Dan

shall judge his people

Gad

he shall overcome at the last

Asher

he shall yield royal dainties

Naphtali

he giveth goodly words

Joseph

a fruitful bough by a well, whose branches run over the wall

Benjamin

shall ravin as a wolf

The gesture

Shaking of head slowly during all of reading

Swift upstroke of clinched fist on the word "cursed" to be held throughout speech. With this draw an angry face.

Hands and arms extended forward full length with palms facing upward. Keep hands about three to four inches apart as though they were pointing praise to the son.

A sweeping gesture with one arm palm of hand to face downward. With the eyes look upon a distant expanse of the ocean.

Test the muscles by clinching both fists and bending the arms as tight

—More on page 343

The Parable Of The Jewel

NEPHI JENSEN



Nephi Jensen

Once there was a certain rich man who had a precious jewel that he desired to have delivered to a nobleman who resided in a castle at the summit of a high mountain.

He called one of his slaves and said to him:

"Take this Jewel, posthaste, carry it to the top of the mountain and deliver it to the nobleman in the castle."

The slave sullenly took the Jewel and started up the mountainside. Every step he took, one sullen hateful thought passed through his mind.

"I am a slave. I hate my master because he compels me to serve him."

So when he reached the top of the mountain, he was more sullen and hateful than when he started to climb. For it is a settled law of human nature that the more we do in the spirit of hatefulness, the more hateful we become.

When the slave reached the entrance of the castle, he was met by a stern guard who demanded,

"What brings you here?"

"I have a Jewel for the nobleman in the castle."

"Why do you bring it?"

"Because I am a slave and I am compelled to bring it."

"The nobleman will not accept a gift from a slave."

So the slave returned to his master with the Jewel.

The rich man now called one of his free employees and asked him if he would deliver the Jewel to the nobleman.

"Yes," replied the ambitious youth.

"What will you charge for your services?"

"One hundred dollars."

The bargain was struck. The ambitious youth started up the mountainside with the Jewel. Every step he took, one greedy thought passed through his mind.

"When I shall have delivered this Jewel, I shall receive one hundred dollars."

So when he reached the summit of the mountain, he was more greedy and selfish than when he started to climb. For it is a settled law of human nature that the more we do in the spirit of greed and selfishness, the more selfish we become.

When he reached the entrance to the castle, he, too, was met by the stern guard, who demanded,

"What brings you here?"

"I have a precious Jewel for the nobleman."

"Why do you bring it?"

"Because I am paid for bringing it."

"The nobleman will not accept a gift from a hireling."

The rich man next asked a generous hearted Christian youth to deliver the Jewel.

"What will you charge for your service?" he asked.

"Nothing," responded the youth. "I know the nobleman. I have met his only son, who is the gentlest of the gentle and purest of the pure. I understand that the nobleman is just like that son. Because he is like that son, I love the nobleman as I love his son. And because I love the nobleman, I will gladly carry the Jewel to him without pay."

And so the Christian youth started up the mountainside with the Jewel. Every step he took, he became a finer and nobler soul. For it is a settled law of human nature that the more we do in the spirit of loving service, the nobler we become.

When the Christian youth reached the entrance of the castle, he, too, was met by the stern guard who demanded,

"What brings you here?"

"I have a precious Jewel for the nobleman."

"Why do you bring it?"

"Because I love the nobleman."

So the Christian youth was admitted into the castle and graciously delivered the Jewel to the nobleman who invited the youth to come and live in the castle forever.

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Superintendents —

ORGANIZING JUNIOR SUNDAY SCHOOLS

There appears to be a degree of uncertainty in some wards and stakes regarding the attitude of the General Board of the Deseret Sunday School Union pertaining to the organizing of Junior Sunday Schools.

Although the status of Latter-day Saint Junior Sunday Schools has evolved through several stages since they were first organized by a few wards to relieve overcrowded conditions in the chapel (a reason now regarded as very inadequate), it is now recommended that, for the good of the children, Junior Schools be organized in all wards where adequate and appropriate housing facilities can be provided.

The Junior Sunday School should in no sense be a makeshift to get children out of the way of adults, but should instead grow out of a real attempt to provide a more adequate program adjusted to the needs of young children to better advantage than can be secured through

keeping the little tots, ages two to nine inclusive, in the Senior Sunday School. It is important that the spiritual growth of children in relation to their all-round, balanced development as young Latter-day Saints be facilitated through participation in experiences that are full of meaning, enjoyment, and inspiration on the children's level.

If growth in reverence, appreciations, understandings, and desirable behavior is not increased in any given ward by the operation of a Junior Sunday School, then there is something wrong with the way in which that Junior Sunday School is being conducted or something is wrong with the inadequate and hampering housing quarters and equipment provided, or both, and steps should be taken to effectuate needed improvement as rapidly as is reasonably possible in a spirit of Christian helpfulness and in terms of the needs of young children.

The Savior in His personal ministry on the earth made very clear to us the seriousness of neglecting these little ones who were portrayed by Him as being so precious in the Kingdom of God. And yet, in how many wards are the little folk relegated to the least desirable portion of the church plant. Suggestions on recommended housing and equipment for Junior Sunday Schools may be obtained by the ward bishop through the Office of the Presiding Bishopric. These building suggestions apply not alone to new construction, but also to the remodeling and improving of older structures.

The Junior Sunday School is not a separate institution, but a division of the ward Sunday School especially designed to serve young children. The superintendency of the Sunday School is the superintendency for both the Senior and the Junior Sunday School. One member of the superintendency should be in charge of the Junior Sunday School each Sunday morning, it being recommended that the members of the superintendency rotate this responsibility, each one serving a month at a time. In some wards a Junior Sunday School supervisor (not a superintendent) is appointed for special supervisory help in relation to activities both in the worship service and in the class period under the direction of the member of the Sunday School superintendency in charge of the Junior Sunday School. The sacrament is administered and passed in the

Junior Sunday School by a separate set of priests and deacons appointed in addition to those selected for the Senior Sunday School. For the suggested order of exercises refer to page 49 of the new Sunday School Handbook.

It is, of course, necessary to secure the services of a song leader and an organist who are equipped to direct children's music. In some situations it may be desirable to have an assistant librarian especially concerned with materials for the Junior Sunday School. For each department a head teacher should be appointed under whose leadership the other teachers work. The tendency to appoint very young girls as teachers in these departments should be avoided, making selection instead from among the capable mothers and more mature girls.

In the case of the Nursery Department, the General Board recommends for all Sunday Schools where a separate room is available or can be made available, that the little children of two and three years of age be cared for through the entire Sunday School period in an informal nursery program suited to the needs and stage of development of these tiny tots rather than have them sit formally through the opening and closing exercises of either the Junior or Senior Sunday School. For further clarification on this point refer to the November, 1944 *Instructor*, pp. 528-29 and 546-47. It should be pointed out that the active enlistment program begins with the age of four, but the nursery is

provided for the two and three year olds whom the parents choose to send or bring to Sunday School.

A recent action by the Junior Sunday School Committee of the General Board leaves optional with the local administration the matter of including or not including the First Intermediate Department as part of the Junior Sunday School, the decision to be based upon what will be for the best interest of the children. However, the Junior Sun-

day School organization is ordinarily expected to include the Nursery (operated as above indicated), Kindergarten, Primary, and First Intermediate departments (ages two to nine inclusive).

Thorough reference should be made to the new Handbook with particular attention to Chapter X which deals specifically with the Junior Sunday School (pp. 47-49 inclusive).

—Reuben D. Law.

PLAN TO SHARE THE LOAD

It is no small task to run a successful Sunday School. Every superintendent knows that. But if it has become a burden, that should be fairly easy to remedy. Share the load.

There are three men in each superintendency for a purpose. And when each has definite responsibilities, knows them, and masters them, no one is overburdened—and the Sunday School reflects its excellent leadership.

The problem—and this is the crux of effective Sunday School administration—is to work out in detail and with well-defined limits the administrative and supervisory responsibilities of each member of the superintendency, and then to give opportunity for each to discuss regularly with his associates the particular problems that are his.

The weekly council meeting is the occasion for this. In practice it is the only opportunity for the three members of the superintend-

ency to counsel and plan together, in an atmosphere of sought-for inspiration and mutual self-confidence.

Here they can work out in detail the various aspects of the school for which each will be responsible. *The Handbook*, pages 30-32, sets forth the plan which long experience has shown to be most practical and effective. But it is not enough for the superintendent merely to say to his assistants, "Brother John, you take care of the classwork. Brother Joseph, you look after the music and records. And I'll watch over the general problems." Each man's responsibility should be fitted to his particular temperament so far as is possible, and each should have a clear understanding of exactly what is expected. This can come only through thoughtful counselling together.

And then each week in the council meeting the first order of busi-

ness following prayer should be a report from each on whatever phases of his particular assigned responsibilities need attention. Furthermore, it should be seen to that not only those things most obviously needing attention are discussed, but that a plan is followed so that as the weeks and months pass every phase of the work receives careful attention.

Such council meetings become invaluable, and such a program faithfully pursued will give balance

to the Sunday School administration, with no phase of the work being neglected.

Each man will be strengthened in his responsibility and will grow in love of the work. The administrative burden will be heavy for none. And the good leadership such a plan develops will be reflected in a smooth-running, effectively programmed period of worship and instruction each Sabbath morning for those whose spiritual direction you have been made stewards.

SONG BOOKLETS

The General Board has recently sent, free, three copies of a booklet entitled *Latter-day Saint Songs for Little People* to each ward and branch Sunday School superintendent. It contains twenty-eight printed songs, most of which have appeared in recent numbers of *The Instructor*. Alexander Schreiner,

chairman of the Music Committee of the General Board, composed all of the music, and Anna Johnson, the lyrics.

Additional copies of this little booklet of songs may be obtained for fifteen cents each at Sunday School headquarters, 50 North Main Street, Salt Lake City 1, Utah.

—Gordon B. Hinckley

INVITING REVERENCE

One ward Sunday School superintendency in Salt Lake City recently improved the orderliness of its opening exercises with a new approach. Greeters at the doors whispered, rather than spoke, their welcome. The whispered greeting

was contagious. Upon entering the chapel, Sunday School attenders felt a more reverent atmosphere. They reacted accordingly, and as a result the preliminary exercises were carried through in a more sublime setting than previously.

ANALYZE YOUR REPORTS

On the face of them, your ward monthly reports tell some very interesting stories. At a glance, they indicate the enrollment and attendance for each class, the total number of persons tardy on a given Sunday, and other pertinent facts.

Your report sheets will reveal even more enlightening data if you will take a few minutes to analyze them. For example, what is the enrollment in your Second Intermediate department today compared with that of the First Intermediate department two years ago? If the figure is smaller today than it was two years ago, what are the reasons? Boys and girls in the Second Intermediate department today were of First Intermediate age two years ago. What names appeared on the First Intermediate roll two years ago. What names appeared on the Second Intermediate roll now? Where have they gone? If they are still on the ward records, why are they not listed now?

Such information will be helpful to your Sunday School superintendency, and to those guiding the enlistment work.

Here are other questions whose answers may bring out some interesting comparisons:

What is the average time allowed for class work this month compared with that of a year ago?

What is the percentage of persons

tardy this month compared with that of a year ago?

How does the average attendance at Prayer Meeting this month compare with that of a year ago?

What is the average attendance in the Gospel Doctrine class for May, 1945 compared with that of May, 1944?

Such studies, which take only a few minutes, will produce most helpful data for your superintendency's council meetings.

Secretarial records are most helpful when they are used—used to show trends and conditions which warrant the attention of Sunday School officers and teachers.

ATTENDANCE CHARTS

Recently the Phoenix Stake board provided each ward superintendency a large bar-type chart form for recording Sunday School attendance. The enrollment for each Sunday is charted in one bar, with the attendance colored differently below and the punctuality indicated with a third color below the attendance. Such a chart enables the local superintendency to determine at a glance its trends in three important phases of Sunday School achievement: enrollment, attendance and punctuality.

Phoenix stake ranks high in the Church for Sunday School attendance as compared with stake population.

FILMS IN TEACHING

A gospel teaching device which is growing in use throughout the Church is that of films, both still and talkie-movie.

Your General Board Library Committee is pleased to announce that projectors for showing films are now available on the market. Projectors for glass slides and printed pictures are also obtainable now.

These machines may be purchased at the Deseret Book Company. Some of those now in stock include:

A Spencer projector (\$25.50) for showing slides 2x2 inches.

And S.V.E. Model D. projector (\$38.50) containing a 150-watt lamp and accommodating 35 mm. strip film and 2x2 inch or 35 mm. slides. The price also includes a carrying case. This model is particularly useful for the Sunday School classroom.

Three hundred watt S.V.E. AAA projector (\$71.22), reflecting single and double frame strip film and 35 mm. slides.

Several opaque projectors, including a \$29.50 model reflecting pictures up to 6x6 inches in size, and a \$140.00 model, projecting 3¼ x4 inch slides as well as 2x2 inch slides. These are particularly practical for Sunday School use inasmuch as

pictures from books, maps, charts, coins and other articles may be thrown upon the screen.

The Bell and Howell 16 mm. sound motion picture projector. "The Presiding Bishop's Page" of the February 3, 1945, Church Section of the Deseret News describes this machine, and adds: "The expenditure committee of the Church has agreed to participate on a 50-50 basis in the purchase of this equipment."

Further information on these audio-visual aids may be obtained by writing the Deseret Book Company, 44 East South Temple Street, Salt Lake City 1, Utah.

Available now through the book company, and also through the Brigham Young University are films on religious themes which may be employed to enrich Sunday School lessons. A catalog of Brigham Young University films which may be rented for nominal fees may be obtained, free, by writing the Bureau of Visual Instruction, Extension Division, Brigham Young University, Provo, Utah. Films are available in 16 mm. movies and also in 35 mm. "stills" on such themes as "Life of Christ," "The Parables," "Travels in the Holy Land," and "L.D.S. Church History."

THE SIGNIFICANCE OF TEXT

Through a revelation to Joseph Smith, Emma Smith, the Prophet's wife, was directed to make a selection of sacred hymns. The revelation states: "And it shall be given thee, also, to make a selection of sacred hymns, as it shall be given thee, which is pleasing unto me, to be had in my Church. For my soul delighteth in the song of the heart; year, the song of the righteous is a prayer unto me, and it shall be answered with a blessing upon their heads. . . . Verily, verily, I say unto you that this is my voice unto all."

The youth of our church can gain a wonderful, lasting experience from singing the fine expressions written in our Hymns and sacred songs. Indeed there is strength in the poetic utterances that produce remarkable effects on all participants. Singing hymns is a form of worship—how elegantly we can express our feeling in the beautiful language of the poet! The words of a fine hymn, then, consist of more than a simple rhyming of words appropriate to a given subject. There must be a combination of good word use, profound philosophy, sincere application and that mysterious element that produces such an impact on the minds of the singer as to make him re-

member the thought of the words. The following phrases contain the necessary elements.

Sweet is the Work, My God, My King.

Come, O Thou King of Kings.
Praise God from Whom All Blessings Flow.

Christ the Lord is Risen Today.
Praise to the Lord, the Almighty, the King of Creation.

Now Thank We All Our God, in Heart and Hand, and Voices.

A Mighty Fortress is our God.

If a little time is taken to select songs that are also appropriate to the sermons that have been preached on that day or that fit in with the "theme" of the meeting, a child learns the significance of the part music plays in our worship. It becomes imperative that choristers or group leaders be very careful to teach pronunciation and meaning of words very carefully for little children.

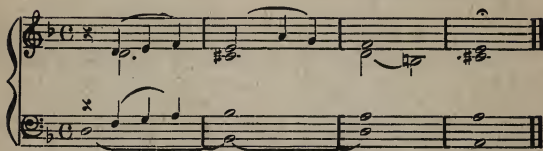
By teaching the children our religious philosophies expressed in such beautiful language, we are giving them a bulwark upon which to stand and we are contributing to a cultural uplift.

—Marian Cornwall.

Sacrament Music and Gem for July

Prelude

LeRoy J. Robertson



Pass to each one the broken bread,

Give each the cup—a token true;

Disciples by the Priesthood led

In the true Gospel, old, yet new.

Postlude



Ward Faculty - Teacher Improvement

EVA MAY GREEN

I. CARE AND USE OF BASIC LESSON AIDS

(Topic for August, 1945)

A New Season Opens

*"Coming together is a beginning,
Keeping together is progress;
Thinking together is unity,
Working together is success."*

It is in the spirit of the above quotation by an anonymous author that another series of faculty meeting discussion is presented. This series has as its general heading the title, "Practical Aids to Teaching," and will present discussions under the following subdivisions:

1. Care and Use of the Basic Lesson Aids.
2. Enlarging Background Through Use of Supplementary Texts.
3. Picture Helps in Teaching the Gospel.
4. Selection, Care and Use of Magazines.
5. The Use of the Blackboard in Teaching the Gospel.
6. The Use of Maps and Charts in Teaching the Gospel.
7. Silent and Motion Pictures as Teaching Aids.
8. Story telling as a Means of Gospel Teaching.
9. Other Teaching Aids of Interest.

These discussions are aimed at assisting teachers, superintendents, and stake board members to more effi-

ciently meet the varied problems of the class period. Because there is "magic in to-getherness" it is hoped that we can enter into group thinking on these realistic problems in such a way as to be actively engaged in magnifying our calling to teach the gospel to the 350,000 members of the Latter-day Saint Sunday Schools.

The Basic Aids

General direction for lesson preparation comes from the basic guides outlined by the respective Deseret Sunday School Union committees. In each department these outlines come in two pamphlets — a manual for the learner and a supplement for the teacher. Together these outlines represent the General Board's planning for your class.

It is the opportunity and obligation of each teacher to adapt these general plans to meet the needs of his particular class. This adjustment is based upon an understanding of the unique needs and interests of your pupils and a knowledge of the subject matter outlined for their study.

The Teacher's Supplement — The teacher's knowledge of the material outlined will entail:

- (A) A careful study of the dis-

cussion of the subject on the adult level as found in the Teacher's Supplement.

(B) Following through on the references indicated.

These references will refer fundamentally to the standard works of the Church with a few accepted commentaries.

From these two sources of study the teacher will build the fundamental structure of his lesson. His own interest in the subject will be stimulated, he will gain knowledge of the subject beyond what will be presented to the class and will discover ways in which he can tie the new subject to be studied into the gospel understandings he and his class have been and will be building.

Questions

1. What study plan do you follow in the use of the Teacher's Supplement?

2. Do you have access to the reference books indicated (in your personal library, in the Sunday School Library, or in some other library)?

3. What value is there in knowing more about a subject than you are able to present to your class?

4. How do you organize the information found in the supplement discussion, for presentation to your class?

5. How does the objective of the lesson to be taught assist in this organization?

The Pupil's Manual—Sunday School lesson manuals are provided by the General Board as an inexpensive and

convenient means of enabling the members of a class to have at hand effective study materials which will facilitate active participation in:

(a) Studying the lesson.

(b) More fully participating in lesson presentation and discussion.

Effective use of the pupil's manual discourages the lecture method as a teaching technique and provides a procedure whereby the class period becomes a time of supervised study and discussion. Such a teaching method is in harmony with the recognized fact that learning takes place most effectively when the learner is active.

Class activities in which pupils may use their manuals are:

(a) Reviewing a past lesson by scanning the written material.

(b) Reading the present lesson in preparation for discussion or to answer question.

(c) Reading either aloud or silently significant paragraphs from the lesson.

(d) Memorizing choice expressions found in the lesson.

(e) Using the manual to pre-view a coming lesson.

(f) Planned use of the manual to prepare an assignment.

All of the activities listed above, except the last one, make possible the use of the manual during class time. From long experience it has been found that it is in this capacity that teachers make the best use of the pupil's manual. In order that the booklets be ready for use each

Sunday it is suggested that the teacher or a monitor take charge of passing and collecting them and care for them over the week.

Questions

1. What means have you found to be most effective in getting your class members to buy the manual?
2. How do you organize the material from the pupil's manual into your teaching plan?
3. What do you consider your most effective use of the manual during class time?

Ambition has been defined as the willingness to work to succeed. There are no two finer sources for Sunday School teachers to work with than the Teacher's Supplement and the Pupil's Manual if they would make of their class a success.

Helpful References

John T. Wahlquist, *Teaching as the Direction of Activities*, Chapters 9 and 10; Deseret Sunday School Union, *The Sunday School Handbook*, 1945 Edition, Chapter 20.

MARTYRDOM IN EARLY CHRISTIANITY

(Continued from page 319)

Christian monasticism was due to these stories which so exalted the delights and ecstasies of martyrdom.

And yet we of the twentieth century cannot withhold our admiration for most of these ancient Christian martyrs. Although they may appear to be narrow and extreme to the people of our tolerant and religiously indifferent age, yet

they exhibited a spark of divine fire which consumed the temptation to make a compromise with a sensual and materialistic age. Following the example of Jesus, they loved truth more than life and pleasure. They demonstrated that physical power is helpless when it seeks to crush a resolute and organized spiritual conviction in the hearts of men.

YOU AND YOUR THOUGHTS

When you are finished with your earth life, you will be the sum of your thoughts. Don't spend time with unworthy thoughts. Be satisfied with the good you see around you—then increase it. Examine your thinking, find out to what direction it is leading you, and try to make certain that you choose the way which places great value on eternal life. That is of prime importance.”—President George Albert Smith.

CHRISTIAN TUELLER

(Continued from page 302)

ties were cut in the mountains twenty four feet long then sawed in two in the center at the railroad grade. The fort they built was one hundred feet square made of these long ties stood on end face to face against each other in a four foot trench. That made a solid log wall twenty feet high. Christian helped to build that fort.

Then for a time he worked on the grade and was transferred from that to the water wagon, a strenuous, back breaking job that sub-

jected him also to great exposure to Indian dangers. It was twelve miles out to a natural rock cistern from which he had to dip water with a bucket to fill a huge tank that made a four horse load. On this water haul, alone and without protection, he made a trip a day from the fall of 1881 to the spring of 1882. His wages were \$2.50 per day and board. After the water haul Christian worked for several months on grade at Diablo Canyon.

 MY RED SEA

Della Adams Leitner

*I have come a long way through a weary land,
Desolate days and nights of fearful stress;
I have had faith though it at times was dim,
And I have known much grief and loneliness.*

*Now I have come to what seems to my soul
A barrier in my path I cannot cross.
O God, I pray, hear Thou my cry and make
A way appear, I count not time or loss.*

*Surely in thy great heart of love for me
There is provided what I need this hour;
Give me the vision and the faith and will
To not despair, to never flinch or cower.*

*God does not fail; on Him my all I cast—
The opened way—my Red Sea safely passed!*

Junior Sunday School

REUBEN D. LAW, CO-ORDINATOR

First Intermediate —

(For suggestions on Lesson Material see the Manual and Supplement for 1945)

Primary —

LESSONS FOR SEPTEMBER 1945

Lesson 35. For September 2
CHRIST AND THE RICH YOUNG
RULER

Lesson 36. For September 9
OUR BOOK OF HAPPINESS,
THE WORD OF WISDOM

Lesson 37. For September 16
DANIEL REFUSES THE KING'S WINE

Lesson 38. For September 23
MOSES THE WISE LEADER

Lesson 39. For September 30
MOSES THE WISE LEADER
(Part 2)

The message of the lessons for the month of September, "The Word of Wisdom, Wise and Foolish Things We Do" contains some of the best advice the Lord has ever given to His people, and the promises He makes to them if they will but follow this advice. To most children the term, "word of wisdom" indicates merely a list of 'don'ts'; things which they have been told never to do. As given to us originally in the Doctrine and Covenants, this advice told us as many things to

do as it told us not to do. We are told to eat very little meat; eat plenty of fresh fruit; drink water, fruit juices and milk frequently; sleep regularly from early evening to early morning; eat grains in some form every day; eat fresh and cooked vegetables regularly; work with mind and body; and to love one another.

Children of Primary class age will enjoy these lessons if they can participate in creating a set of good health rules from their discussions of the Word of Wisdom. They will enjoy bringing pictures which illustrate the things they are to do if they would be strong and well. It might be worth while for your class to prepare an exhibit of pictures, or of the actual foods that make boys and girls healthy. Other classes could be invited in to share such an exhibit. Simple posters, scrapbooks, and cutouts can be made by the children in connection with it, along with verses and jingles to explain the illustrations used.

In connection with Lesson 37 it would be well to explain to the children that some wise men have found that tea and coffee and tobacco have a kind of poison in them that makes them poor substances for children to use. Fermented beverages of any kind, too, are not wholesome. The use of them is habit-forming and expensive both in money and health and

self-respect. Above all, it should be the aim of the teacher to use this lesson as a means of developing within her class a critical attitude toward billboard, newspaper, magazine, and radio advertising of tobacco and liquor.

Our Father's love is sure,
And very wise His care:
He gives us what He knows is best
And hears our every prayer.

The Word of Wisdom teaches us
The things we all should eat.
God gives us fruits of many kinds;
He gives us milk and wheat.

(Music for singing this little poem may be found in the Primary song book. The song, "Little Brother Vegetable," also found in the Primary song book might also serve to enrich these lessons).—Phyllis D. Shaw.

HOW CHARLIE HELPED ROY

Charlie Martin and Roy Taylor were chums. They were nearly always together and were the best of friends. But there was a great difference between them—Charlie had rosy cheeks, sparkling blue eyes, was healthy, strong and full of life; while Roy's cheeks were pale, his eyes did not shine brightly and he often complained of not feeling well. When playing with his friends, Roy would always be the first to want to stop and rest. He often wondered what was the matter with him, why he was not as strong and healthy as the other boys.

One day as the two were walking

home from school Roy asked, "Why is it, Charlie, that you can jump higher and run faster than I, and do not get tired as I do when you play ball?"

"Oh, I guess," said Charlie, "it is because I have always kept the word of wisdom, while you have never learned about it. I drink milk with my meals, you drink coffee; I eat eggs, you eat meat; I eat vegetables, you eat pastry and lots of candy; I go to bed early, you sit up late. I believe that is the reason why I am strong and healthy while you are weak and sickly."

Then Charlie told Roy about the word of wisdom and about a boy named Daniel who kept the word of wisdom many, many years ago in the land of Babylon. Charlie had learned about him in his Sunday school class.

Roy thought seriously about the things Charlie had told him, then when he arrived home, he told his mother what Charlie had said, adding, "Mother, I am going to be like Charlie. Instead of coffee I am going to drink milk; instead of meat I am going to eat eggs; instead of pastry I am going to eat fruit; I am going to stop eating candy and I am going to bed by eight o'clock."

Roy kept his word and in a short time a great change was seen in him: his cheeks had lost their paleness, his eyes were bright and his whole body had gained strength. When he was twelve years of age, he became a boy scout and was able to run and jump and climb the hills with the other boys.—Phyllis D. Shaw.

Kindergarten.—

Lesson 35. For September 2
THE TOWER OF BABEL

Lesson 36. For September 9
LEARNING TO LIKE POI

Lesson 37. For September 16
HOW BESSIE KEPT THE WORD
OF WISDOM

Lesson 38. For September 23
WISE AND FOOLISH VIRGINS

Lesson 39.
DAVID THE SHEPHERD BOY

September's lessons deal with the Word of Wisdom. Teachers should approach this subject from a positive side, stressing the values of good foods, good drinks, rest and recreation.

For the lesson of the Tower of Babel interest may be had by the teacher building a tower with blocks, or drawing a tower on the blackboard, stone by stone, as she tells the story. For lesson 36 the suggestions in the manual of bringing colored pictures of food, taken from magazines is excellent. They may be used as a review the following Sunday. Children may enjoy pasting them on a chart or in a book. (A wet towel should be provided by the teacher for the children to wipe their fingers on if paste is used.)

Children of four and five years can not tell time or read. The teacher could develop lesson 38 by talking about sleep for children and animals. They could discuss how

they should act when others are asleep. The story, "The Go-Sleep Story," March, 1945, Instructor, Page 140, may be retold.

A teacher of young children should have a fund of stories to use in her teaching. These stories must be selected to interest the age level of the children under her guidance.

Two wholly different kinds of stories may be used. There is the story that specifically teaches a certain ethical or conduct lesson, in the form of a fable or an allegory and other stories with the lesson made obvious. The children draw their own conclusions as to conduct and character. This type is not objectionable if the stories are good. Children ask for them to be repeated. The story should carry its own message without the teacher tacking on a moral.

The other kind of story has no moral to offer and makes no attempt to pass judgment. It simply presents a picture of life. Children listen and feel that it was a good story.

When a story has been selected to tell the teacher should familiarize herself with it enough to be able to catch the spirit of it and put herself into it, living the whole experience as she tells it. The characters should be made real. Much care must be taken, however, to not become too dramatic.

With some stories an introduction may help the children to appreciate or understand them better. Often

a picture or object will help clarify or get interest. Make your listeners familiar with any part necessary in the introduction. The story should then go forward without interruptions or explanations by the teacher. Comments by the children may be made after the story is finished.

A good story may be told repeatedly to children.

In the May *Instructor*, page 240, is the story of "Smut, the Soldier Dog." Various introductions could be given with this story, depending on the idea the teacher wished to stress.

The teacher could hold up a picture or pictures of babies, saying, "We were once babies. We cried. We put things in our mouth. We did not know we should wait turns. We are big girls and boys now who have learned how to sit up on our chairs and not bother other people. We have learned that there are times to listen, times we do not talk." Show a picture of a child with a dog. "Do dogs go to school? They shouldn't come to Sunday School. I have a story of a dog that went to a special school. What do you suppose this dog learned at school? They will find out in this story."—Lorna Call.

Nursery

Lesson 35. For September 2 THANK YOU, GOD, FOR EVERYTHING

"Thank Thee for the world so sweet
Thank Thee for the food we eat
Thank Thee for the birds that sing
340

Thank Thee, God, for everything."

J. Battisbell

p. 14—*Little Stories In Song*.

All things that we can hear, see, feel, taste or smell are present because of our Heavenly Father. According to where you live and the opportunities available to you Nursery Department Instructor Material for September 1945 and your children, you may gather rocks or pebbles, pick flowers such as dandelions or daisies that grow in the church lawn, take a short walk while you listen to the birds sing and see the lovely gardens. After the time allotted has passed, you and the children might meet together to see what has been gathered; to tell about the bird songs heard; perhaps to taste a delicious apple, etc. All these are gifts of our Heavenly Father. It is "thank you" day today. Let the children show and tell about that for which they thank our Heavenly Father.

Lesson 36. For September 9 WE LIKE TO HELP FATHER

Bette's daddy has many rabbits. Each night she helps him feed and water them. Joan's daddy has a large number of chickens. She helps him care for them. Bill's dad cuts the lawn after which Bill sprinkles it. Edwin helps his father wash and shine their automobile on Saturday afternoons. John's Father is an automobile mechanic. John has a big rag with which he wipes grease off the auto parts that his daddy hands to him. All of these things and other activities might be illustrated

by means of pictures such as is the story entitled "Helping Daddy" found on page 6 of "My Book For Fall." Little children like to hear stories about themselves and will love to contribute stories about what other things they do to help their fathers. When we help, Heavenly Father is pleased also.

Lesson 37. For September 16
WE ARE BIG ENOUGH TO HELP

In our manual mention is made of the promotion of children to the Kindergarten department from the Nursery. Since January is the time at which the Sunday Schools of the Church of Jesus Christ of Latter-day Saints take care of this, this particular activity will be omitted at this time.

Today emphasis should be placed on the fact that we are big enough to do many things. You might comment on how nice the children look. You might wonder if they got themselves ready for Sunday School or if not entirely so, in which ways they helped. John may be very proud to tell you that he laced his shoes all alone. Marilyn would like to tell of how she buttoned her dress without help. You might wonder then if they are big enough to do other things. The picture illustrating "Making Cookies" found on page 12 of "My Book For Fall" or the one on page 24 of "My Book for Summer" entitled "Big Enough To Help" might suggest many ways in which our children may help. Through these and other activities faith and

confidence are developed which are basic in our religious life.

Lesson 38. For September 23
GOOD MORNING GRANDMOTHER

Next to our mothers and fathers, our grandparents are perhaps closer to us than anyone else. On page 29 of "My Book For Summer" the story telling of a conversation between Judy and her grandmother appears; also a picture of Judy as she is talking. Stimulated by this picture and the accompanying story, the children will have much to tell about their grandmothers and the fun they have with them. Perhaps some of the stories they tell about their grandmothers might be taken down by an observer and later used to illustrate appropriate pictures that have been gathered. A booklet entitled "We Love Grandmother" might be made for the children to enjoy.

Lesson 39. For September 30
WE LIKE TO GO FOR A WALK

During the good weather it is desirable to go on frequent walks with the children of the Nursery class. These walks are for a purpose. Our aim is to aid in developing an appreciation of the beautiful world in which we live. Our Heavenly Father gave it to us.

"God our Father made the skies,
Bees and birds and butterflies,
Tiny flow'rs and trees that wave,
These lovely gifts our Father gave."

p. 16—*Little Stories In Song.*

—Marie Fox Felt

"A Little Child Shall Lead Them"

(The attention of the Primary, Kindergarten, and Nursery department teachers is called to this story, which can be used when the proper situation arises.)

Ben is seven years old. He goes to school and can print his name and other words, too. Also he attends the Junior Sunday School.

One night as he was getting ready for bed he said to his mother,

"Mother, what do you think Betty told Miss Caine today?" And without waiting for her to answer, he went on, "She told her I stole her dime."

Betty is a neighbor of Ben's. She is about Ben's age, and goes to the same school. Miss Caine is their teacher.

"That's terrible," Ben's mother said. "But I'm sure you didn't do it, dear."

"I should say I didn't! I wouldn't do such a thing!" And Ben shook his head firmly, as is a habit with him when he is a little excited.

He went to bed then, and his mother heard him say his prayers. But he was still disturbed.

"You know you didn't do it," his mother soothed him, "and I know you didn't do it, and that's all that really matters."

But Ben saw the situation clear-

ly. "No," he said, "that's not enough, Mother. Betty's mother'll think I'm a thief, and Miss Caine'll think I'm a thief!"

"Well, then, I'll call up Mrs. Green tomorrow morning. I know her well, and she'll understand."

Ben, however, didn't want it quite that way. "I'll call her up myself, Mother."

"Oh, that will be even better," said Ben's mother. She was very proud that her son wanted to settle his own troubles. So she kissed him good night, and left the room.

At half past nine o'clock the next morning Ben took up the receiver of the telephone and dialed the number which his mother read off to him from the telephone book. Then she went into the kitchen to do the breakfast dishes, but she kept one ear turned to overhear as much of the conversation as possible. This is all that she could hear:

"Is this Mrs. Green?"

"Well, this is Ben. Did Betty lose a dime?"

"Oh!"

"Well, she told Miss Caine yesterday-today [that is the way he says "yesterday"] that I stole her dime. And I didn't."

A pause. Then, "Thank you, Mrs. Green. Goodbye."

Ben came into the kitchen from

the hall in which the telephone is. His face was beaming.

"Betty is asleep, Mrs. Green says. And she says she'll ask Betty to apologize when she wakes up."

In about half an hour the telephone bell rang.

"That's Betty now," Ben said confidently, at the same time running into the hall and taking up the receiver. Then his mother heard;

"Hello."

"Yes."

"Um-huh!"

"Thank you, Betty. Goodbye."

To his mother he said, "Betty had a dime, all right. She found it. Then she lost it, and thought I took it. She's going to tell Miss Caine I didn't take it."

That afternoon, when Ben came

home from school, he told his mother that he and Betty had gone to Miss Caine and that Betty had apologized.

"And what did Miss Caine say?" Ben's mother asked.

"She said she knew I wouldn't do such a thing." And then, in a little while, Ben said, straightening up:

"Well, that's settled, now, isn't it, mother?"

"Yes," said his mother, "and in the best way any dispute was ever settled!"

And it was settled. There were no bad feelings between the two. For on the following Saturday Betty came over to Ben's, and he bought two pop-sicles, one for her and one for himself, and they sucked these as if nothing had happened between them.—J.H.E.

DRAMATIC APPROACH

(Carried over from page 322)

as they can go.

Fold the arms over the breast as a judge.

Imagine a sword in hand and raise its tip from the dust swiftly to the sky.

Offer a tray with two hands graciously.

Gesture of hands upon a head as if conferring the priesthood. Facial expression of kindness.

Picture with one arm extended, the wall. With the other arm in a sweeping curve pantomime the growth of the fruitful bough.

A swift clutching motion with both hands as if seizing at some prey. Think out each emotion as you perform the bodily gestures for the actions here suggested, and the proper facial expression will follow instinctively.

The FUNNYBONE

DEFINITION

A rich man is one who isn't afraid to ask the clerk to show him something cheaper.

—*Sunshine Magazine*

EIRE

Joan—Why do you call the stone in my new ring an Irish diamond?

Jasper—It's a sham rock.

—*The Progressive Opinion*

CACKLE

Teacher—What is the most useful creature in the world to mankind?

Scholar—A hen!

Teacher—How do you make that out?

Scholar—We can eat it before it is born, and after it is dead.

—*Sugarhouse Bulletin*

MENU

The tramp called at a home and asked for food.

Housewife: "And how would you like a nice chop?"

Tramp: "That all depends lady—is it lamb, pork, or wood?"

—*Railway Employees' Journal*

FISHING?

"There's a boy called John Simpson working here. May I see him? I'm his grandfather."

"You've just missed him. He's gone to your funeral."

—*Case and Comments*

WAIT

"All the little boys and girls who want to go to Heaven," said the Sunday School teacher, "Please stand up."

All rose but Johnny.

"And doesn't this little boy want to go to Heaven?"

"N-not yet."

—*Sunshine Magazine*

SUBTLE

Pedestrian (to boy leading a skinny mongrel pup): "What kind of a dog is that, my boy?"

Boy: "This is a police dog."

Pedestrian: "That doesn't look like a police dog."

Boy: "Nope, it's in the secret service."

—*The Furrow*

A REASON

Bachelor Uncle: "Baby six weeks old, you say."

"Talk yet?"

Proud Father: "Oh, no; not yet."

Bachelor Uncle: "Boy, eh?"

—*Railway Employees' Journal*

"But, Daddy, how do you know it's wrong? you haven't been to school for a long time."

Pesega's chapel is built on stilts for protection against the torrential rains which wash across the islands. The frame walls are constructed of imported lumber and the roof is of corrugated iron. Most branch meeting places in Samoa have no sides or benches. They consist, primarily, of a roof thatched by sugar cane leaves, which are fastened by willows and mid-ribs of cocoanut leaves. These roofs are supported by poles, often trunks of the palm or the breadfruit tree.

There are six thousand members of the Church residing in the Samoan group. Many of them are engaged in raising taro, bananas, cocoanuts and cocoa. Samoan men enjoy spearing fish, inside the reefs, by torchlight at night.

Often Sunday School attendance in these volcanic islands is ninety per cent of enrollment.

The Lord has prospered His work among the faithful people of Samoa. May it continue to flourish.

WENDELL J. ASHTON.

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PESEGA (Samoa) BRANCH CHAPEL

Sunday School in Peasega begins early, at 8 A. M.

Yet, this Sabbath School faraway in the tropical islands of the South Pacific has a weekly attendance larger than that of most wards in the stakes of Zion.

About three hundred loyal saints gather each Sunday. Most Polynesian women and girls come clothed in attractive washable dresses of varying colors and designs. The dark-haired brethren generally wear white: shirts and coats and long, skirt-like lavalavas. Few wear shoes in this moderate climate.

The same order of exercises is followed in Peasega Sunday School as in Latter-day Saint branches in Fairbanks, Alaska and Liverpool, England, or in any of the wards in the stakes. Most lessons are taught directly from the standard works of the Church.

The superintendent at Peasega, at latest report, was Elder Percy Rivers, one of the few Samoans with two words in their names. Most have one. Brother Rivers speaks fluent English and once studied radio in New Zealand. He served as mission secretary for a short time, after traveling elders were withdrawn because of the war.

Before leaving for Sabbath School, most Samoan Saints place food, wrapped in banana leaves or some other green foliage, among heated lava rocks, so that it will be ready when they return. The food consists of such staples as fish and breadfruit, which is picked from Samoan trees. It is green on the outside with a white or yellow center. Breadfruit is about the size and shape of a large cantaloupe.

—More on other side